

The Colgate-Rochester Divinity School Bulletin

VOLUME XV

No. 1—PAGES 1-48

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October, 1942

¶ Published nine times each year, in September, October, November, December, January, February, March, April, and May, by the Baptist Education Society of the State of New York, at Rochester, N. Y. Entered as second-class matter April 11, 1913, at the post-office at Rochester, N. Y., under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 30, 1930.

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*Yet I doubt not thro' the ages one increasing purpose
runs,*

*And the thoughts of men are widen'd with the process
of the suns.*

—ALFRED LORD TENNYSON
in *Locksley Hall*

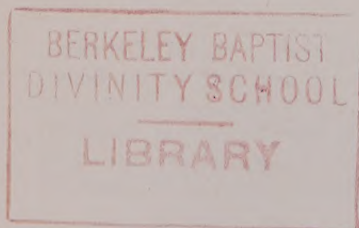


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THE DAY AND THE WORK

*To each man is given a day and his work for the day;
And once, and no more, he is given to travel this way.
And woe if he flies from the task, whatever the odds;
For the task is appointed to him on the scroll of the gods.*

*There is waiting a work where only his hands can avail;
And so, if he falters, a chord in the music will fail.
He may laugh to the sky, he may lie for an hour in the sun;
But he dare not go home till the labor appointed is done.*

*To each man is given a marble to carve for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it a grace;
And only his hands have the cunning to put it in place.*

*Yes, the task that is given to each man no other can do;
So the errand is waiting—it has waited through ages for you.
And now you appear, and the hushed ones are turning their
gaze
To see what you do with your chance in the chamber of days.*

—BY EDWIN MARKHAM.

COLGATE-ROCHESTER DIVINITY SCHOOL

1817-1942 *

GLENN BLACKMER EWELL

GREAT, creative projects were stirring in the minds of the folk who called themselves Baptists, during the first quarter of the 1800's. In the decade immediately following the close of the Revolutionary War a steady stream of new settlers converged on central and western New York. The Genesee Country was, to them, the "Far West." Population flowed along three principal routes: one followed the Mohawk River, past Rome and the Onondaga Salt Springs (Syracuse) to the Finger Lakes region. (For this story read Carl Carmer's "Mohawk Trail.") Another originated in Philadelphia and Maryland and extended northwest coming to rest on the banks of the Genesee River. (Carmer also told this story in "Genesee Fever" and Helen I. Cowan in "Charles Williamson.") The third led westward along the Cherry Valley turnpike, where memories of war-time Indian massacres must have aroused painful thoughts in those who themselves were pushing into the country which the Indians were reluctantly leaving.

In the year 1794, two brothers traveling westward, found a pleasant valley about 30 miles south-west of Utica. Their names were Samuel and Elisha Payne. They must have been very early settlers, if not the first in that valley, for the place they chose for their homesteads was named "Payne's Settlement." These two families were Baptists. Soon they were joined by other Baptist families—the Olmsteads, the Pierces and the Osgoods. Two years later (1796) a Baptist church was organized, which functions to this day, now known as the First Baptist Church of Hamilton.

In 1807 the Lake Missionary Society was formed by 20 Baptists meeting in nearby Pompey. The next session of this Society was held in Hamilton, and the name changed to The Hamilton Baptist Missionary Society. This Missionary Society was incorporated in 1817 (125 years ago) and in 1825 became the Baptist Missionary Convention of the State of New York, popularly known as the N. Y. Baptist State Convention.

* An address delivered at the formal opening of the School, September 24, 1942, in commemoration of the one hundred and twenty-fifth anniversary of the founding of The Baptist Education Society of the State of New York.

In 1814 there assembled at Philadelphia the first meeting of Baptists on the continent to which were invited delegates from *all* of the states. They assembled to hear read a letter recently arrived from Adoniram Judson and his wife, from Burma, announcing their acceptance of the Baptist beliefs, and asking what the Baptists would do to support them in Burma. Out of this meeting came the "General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions" (they loved long names!) which was the germ of all organized Baptist denominational work, North and South, in this nation.

To further the missionary project a periodical called "The Vehicle" was published in Hamilton. As the cause grew, so did the magazine. It was moved to Utica, and under the long and able editorship of Dr. Alexander Bebee became successively "The Western Baptist Magazine," and later "New York Baptist Register." The present "Watchman-Examiner" (N. Y.) is its residuary legatee. It exerted a profound influence on both religion and education in N. Y. State.

At a Baptist Associational meeting held somewhere in Massachusetts in 1816, or earlier, a Circular Letter on the subject of the education of the ministry, written by Dr. Jeremiah Chaplin, was read. Later this fell into the hands of The Rev. Daniel Hascall, who had been pastor of the Hamilton church since 1813. Rev. Nathaniel Kendrick visited Hamilton, while on a candidating tour, in 1816, and discussed the subject with Hascall. The result was that a group of friends and neighbors met in May 1817, in the home of Deacon Samuel Payne, to converse and pray over the subject of the need of a more enlightened ministry. They decided to call a general meeting for the same purpose. *On September 24th, 1817*—125 years ago today—thirteen men met in the Baptist Church in Hamilton in response to this call. The number being so few, the group adjourned to more comfortable quarters in the home of Deacon Jonathan Olmstead, one mile south of the village. This house is still standing, and is used by Colgate University as a Trustee Room and an Historical Museum. A stone from the foundation was contributed to our historical cabinet, and has a permanent place under the bronze plaque on the first landing of our main stairway. [Tonight it is in front of this desk.]

The names of the thirteen should be known and revered—Daniel Hascall, Nathaniel Kendrick, Peter P. Roots, John Bostwick, Joel W. Clark, Robert Powell, Jonathan Olmstead, Samuel Payne, Samuel

Osgood, Thomas Cox, Elisha Payne, Chas. W. Hull, Amos Kingsley.
Colgate University undergraduates still sing reverently—

“Live true to the memory of those thirteen men of yore,
Whose faith made tradition that shall live forevermore;
Whose deeds give us courage to strive as they strove then,
'Tis the spirit of Colgate, Dear Mother of Men.”

At that time and by those persons was organized THE BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW YORK, whose one hundred twenty-fifth anniversary we are commemorating tonight, jointly with the fifteenth Public Opening of this Divinity School. The organizational name still continues, and the Society is the legal corporation that owns and maintains this School.

These thirteen men constituted the first officers and trustees of the Society—all were elected to an office after each had paid \$1.00 as a membership fee. They at once printed and circulated an Address, and began the collection of funds. On February 12, 1818 they met to examine and receive the first student—Jonathan Wade, who had walked from Hartford, in Washington County, to begin his studies; on March 5, 1819 the Society was incorporated by the Legislature of the State; on November 3, 1819 Hamilton was selected as the site of the proposed school; and on May 1, 1820 formal instruction was begun by Rev. Nathaniel Hascall, in quarters furnished by the citizens of Hamilton. Baptists of New York City, Connecticut and Vermont threw their influence and support to the school in Hamilton, and it was slowly but surely launched on its long career.

From such a beginning great results have followed. One hundred twenty-five years ago there were but three Baptist ministers west of the Hudson River who had received a liberal education; now, in this state alone there are living 400 alumni of this School, not to mention the many hundreds who have finished their labors and received their rewards.

Since 1817, a total of 3,500 students have been enrolled in the schools maintained by the Education Society, whose ministry has encircled the globe.

Through the sacrificial gifts, and bequests of loyal friends of Baptist education, the resources of the Society have risen from the original \$13.00 to an imposing sum in property and endowment.

The influence of the Society has been felt by its contribution of officers and instructors in every Baptist educational institution of note in

the North, and several in the South; in a long and imposing list of men who have held official positions in our denominational life; by a proud list of alumni who have spent their years of service in the missionary enterprise at home and abroad; by the hundreds of devoted pastors who have builded and guarded the walls of many a local Zion. No phase of Baptist denominational life but has felt beneficially the effect of the enterprise that was founded by thirteen men of faith and devotion a century and a quarter ago. To us has been handed the torch to keep lighted, and to pass on to oncoming generations.

"New occasions teach new duties," and even after 125 years, the Society and the School envision new fields of activity to be occupied, and new avenues of service to be explored. The Society and the School are still vigorous, and are conscious of none of the symptoms of senility. As soon as peace returns to clear the way, and as rapidly as funds at its disposal permit, the School hopes to render an even wider and more important service to the denomination that gave it life, and has fostered it for a century and a quarter.

NEW TESTAMENT INTERPRETATION AND THEOLOGY

JAMES RODNEY BRANTON

SCHWEITZER begins his book on *Paul and His Interpreters* with the statements:

"The Reformation fought and conquered in the name of Paul. Consequently the teaching of the apostle of the Gentiles took a prominent place in Protestant study. Nevertheless the labour expended upon it did not, to begin with, advance the historical understanding of his system of thought. What men looked for in Paul's writings were proof-texts for Lutheran or Reformed theology; and that is what they found. Reformation exegesis reads its own ideas into Paul, in order to receive them back again clothed with apostolic authority."¹

THIS frank observation of the status of earlier Pauline study might, with justice, be applied to the study of the New Testament in general. Men have to a great extent gone to the New Testament with a system of thought to glean authority and divine sanction. Christian theology is a curious combination of exegesis and eisegesis, and the history of theology is a history of man's ingenuity in producing justification for his preconceived ideas. Of course it is granted that, mixed with the inevitable search for a basis for accepted ideas, there arose and were perpetuated excellent techniques of interpretation and sound, historically reliable truth. Nevertheless the major objective in much New Testament interpretation has been the bolstering of a conviction rather than the discovery of truth. The steps leading to this are obvious. Convictions, honestly held, appear utterly true, and if so, the Bible certainly must teach them. So the Bible is used to defend a system, not to reveal its real message. The use of the New Testament in the formulation of theological systems has been astounding—not to say discouraging. A brief survey of the energy expended by scholars upon the effort to find the truth and authority of the New Testament along with the use theology has made of that quest and the findings will reveal at a glance the fact that popular ministerial and ecclesiastical theology have made little use of the findings of scholarship. Moreover, the amazing thing about the revelations of the history of dogma, is that theology is only remotely related either to

¹ *Paul and His Interpreters* (London, 1912), p. 2.

the actual total content of the New Testament or to the prevailing "scientific" New Testament interpretation of any given period. Of course there may be reasons why these two sources fail to color theology, and among them would be the power of a belief once accepted, the difficulty of understanding a great deal of the New Testament apart from a technical knowledge of its background, and the confusing pronouncements of the scholars themselves. Yet Protestant theology claims the Bible for its basis and authority and regularly produces thinkers and scholars who are paid to discover and promote true "learning" in the Biblical field. A glance at Protestant Biblical study and Protestant theology from the Reformation to the present would be rewarding in realization of the actual relationship between the two realms of study and belief.

Much of the theological formulations have whatever Biblical foundation which may grace them in those books not included in the Synoptic Gospels. The Pauline, the Pseudo-Pauline and the Johannine books stand high as sources for Protestant theological conviction. However, fresh study of and new light upon these sources have failed to alter prevailing theology. This could be illustrated by men like Hugo Grotius in 1641, who challenged dogma's claim upon Paul. A century later Johann Salomo Semler (1760) proclaimed "historical" exegesis as the key to a proper understanding of Paul and the New Testament, which he regarded as a temporally conditioned expression of Christian thought. However, though there were many implications for theology, the standardized theological interpretation of the Bible continued so far as history speaks on that subject. Schleiermacher, Eichhorn, Lüdemann, Pfeiderer, Everling, Kabisch, Holtzmann and many others down to our modern day have written widely and many wisely on the meaning and understanding of Paul. Yet theology has taken little account of their findings. These scholars on the one hand and the New Testament on the other stand, one would think, as possible correctives to protestant theology. But it seems that there are other determinants for theological dogma. Certainly if the New Testament were the final word in theology, the work of the scholars—and especially where there is unanimous agreement—ought to weigh heavily, and an openminded reading of the New Testament should reveal new truth unless our ancestors were infallible, but such does not seem to be the case. Let us come closer home.

Within our generation we have a group of theological thinkers who

claim the Bible an authority for their views. The late E. Y. Mullins, whose sweet spirit and genuine earnestness has endeared him to large numbers and whose books constitute the accepted Baptist theological interpretation so that agreement with him is a guarantee of orthodoxy, would, by conservatives of many churches, be called one whose theology is strictly loyal to the scriptures. However, devout as he and his disciples are, that conclusion is open to question. For he goes to the Bible with a free hand, grouping essentially diverse passages together so as to reach the conclusion long regarded as final for Baptists. He treats the Bible as if it were equally good and consistently authoritative at all points. Linguistic, philosophical, social and historical findings have little bearing on the interpretation of passages he quotes. One knows before he starts an investigation just what the conclusion will be. Orthodox conservative opinion on the subject is always prevailing. Moreover, Whale delivered the theological lectures in Cambridge in 1940 to faculty and students with the same technique and results. Of course his position is a candid reliance upon orthodoxy. He "investigates" the doctrines of the Christian faith and arrives at the conclusion long held by the conservative element in the church. He develops what he chooses to call the New Testament meaning of the faith, but makes no use whatsoever of the centuries of study on the text, the locale, the social-historical milieu of the book, the contemporary religious and other related phenomena. The lectures could have been delivered a century ago without any knowledge of the wealth of research of our period. One might ask what use, exactly, do these theologians make of the Bible? The answer is the same as Schweitzer gave regarding the post-Reformation interpreters with a little more finesse. They have read their own theology into the Biblical text so that it may speak it back to them with divine authority.

Not too far removed from this approach is that of continental theology. This whole school of theology, with the possible exception of Tillich, is composed of men who have grown weary of the struggle of religion with life and living situations, and so retreat into a safe, irrational supernaturalism. *Safe* because their dogmatism declares it to be beyond question and outside human comprehension; *irrational* because human reason is divorced from active participation either in its formulation or propagation. *Supernatural* because the totally Other, transcendental God is the chief, and one might say, the sole and unpredictable actor in the process of human redemption. This theology

also is based in theory on the New Testament. The long years of scholarship in the field of the New Testament are of value only so far as they provide a spring-board for a plunge into the placid and bottomless waters of a fatalistic theology born of the troubled era through which we are passing. The appeal to the Bible sounds strange on the lips of these writers, and biblical orthodoxy certainly doesn't grace their writings. The neo-orthodox are neither neo- nor orthodox. St. Augustine in his *City of God* would certainly need some credit for their dark views of this world or their ultimate faith in God. Correctly interpreted, they only seem to be orthodox, but miss the vitality of conservative, aggressive orthodoxy. This they do have in common that they read their hopes and fears into the text (cf. Karl Barth, *Epistle to the Romans*, London, 1933) and forthwith read it out again with a "thus saith the Lord." We have still to find their theology rooted in a comprehensive study of the New Testament field.

Berdyaev, in technique, is closely akin to these other theologians. A philosopher priest, he calls himself orthodox and proceeds to present a theology that is "orthodox." His orthodoxy might be illustrated by some Biblical exegesis. He takes the fall of Adam and declares its truth, but when he finishes one has the conviction that poor Adam is not a man but is really generic man, then again not generic man but man before man, a prehistory experience and existent psychologically in the race at any time. He is more of a myth than a man. Shades of Orthodoxy! Heretics have been burned to the stake for less than that! So also the Virgin Birth, the miracles, Hell, Life, etc. he takes from the Bible and expounds them, but one is amazed to find how much Berdyaev discovers in the Biblical text. The scholarship of the Biblical field is foreign to his discussion though he is at home in mysticism, theology, philosophy, and current sociology and history. With these tools he has worked out a philosophy of history with man as history and history as man conceived both subjectively and objectively. With this philosophy which he regarded as so utterly true to be inevitable he turns to the Bible and discovers that the whole system is contained in the scriptures. Hence he follows the well-beaten path long traveled by theologians before his day.

As over against these approaches, there has been an attempt to comprehend the New Testament in its historical setting and to construct a theology on that basis. This was the attitude of Dean Shailer Mathews and his colleagues. The problems with this approach were

in two areas: on the one hand there is the question of the real meaning of certain major areas of New Testament material, such as the eschatology and ethics of Jesus, the mysticism of Paul, and the Kingdom of God and the Church; on the other hand there is much which the historical study of the New Testament yielded which was far removed by time, circumstance, and viewpoint from any modern man. Just how far theology could be based on the first sources and how much freedom must be granted for an expanding theology of a growing movement was a matter of concern. But it is a conviction of this approach that a study of the history of dogma has shown clearly that only superficially can the Bible be called the real source for theology at any given period. Mathews was strongly of the opinion that the **social process**, the secular social pattern, was the pattern by which theological formulas developed. Consequently the modern liberal approach has grown more and more away from any systematic appeal to sacred scriptures. Wieman is the manifestation of the theologian or rather philosopher of religion who is inclined to use reason to find the way to God and the good life. If Biblical material supports the conclusion, good for the Bible; if not, too bad, but reason coupled with certain correctives is the only sure guide to God. In more recent years his writings, e. g., *How My Mind Has Changed in the Last Ten Years*, Christian Century Series, there is a suggestion that he is leaning heavily upon the Bible as God's Revelation, especially in Christ. However, the Bible is not authoritative for him in any sense except where reason has previously sanctioned a conclusion. So we might say that the social-historical method opened such a door of scientific investigation that the message it revealed was necessarily best understood and most convincing in the day it was written. But the construction of a theology for our day was more and more divorced from any appeal to a special authority and was more related to a growing tradition and a strict reliance upon human reason. Hence Wieman and his fellow travelers are simply removed from liberal theologians of the older generation by degree and not by kind.

The youthful professor of theology at the Andover-Newton Theological School, Nels. F. S. Ferré, is a cautious liberal who would write his theology from a Biblical point of view, rising above the literal meanings of the written text to the basic truth which he feels back of the word. Though he uses reason, he asserts that we need a theology "based upon Biblical revelation, i. e., the redemptive revelation in

Christ.”² He further states that “too much of our recent philosophy of religion has found its basis and approach in *secular ideas and the general facts of experience*. Christianity, however, is decidedly not a doctrine built on the truths in general experience, but is one built on the revelation of the real in Jesus Christ to illumine, judge, transform, and save the experiences of men.”³ To him the precious gift of God is wrapped in cheap paper and one must distinguish between the gift and the wrapping. To declare that the Bible is in a class with other books of the ancient world is to be stupid and blind. True, much of the material is common, but concealed or contained in it is the message of the Eternal to be prized and appreciated. The Bible for Ferré must be regarded as unique and authoritative for the Christian faith; “it is the source book of the Christian religion and is on a different plane from all other books. In a very special way it is God’s own Word. This naturally does not mean that it is throughout God’s words, equally and infallibly true. Yet if we are to choose between those who in their zeal for the generality of truth and for the scientific study of the Bible have lost sight of its critical importance for the Christian faith to the extent that they consider it in no vital sense different from other books, and those who, although they say they accept it literally, throughout actually make distinctions of importance in their use of it, we must naturally choose the latter. It is unfortunate indeed not to be able to distinguish the form from the content, the letter from the spirit, the wrapping from the gift.”⁴ Thus Ferré builds his theology, ostensibly, upon Biblical material, but it is evident that he is seeking to rise above what many would hold to be the literal meaning of the Bible to find behind the words the tremendous fact they were seeking to deal with. The situation might be illustrated by the Virgin Birth which as a biological doctrine is lightly treated though the author would escape the liberal position that would emphatically deny this. The biological is not the point of interest, rather the declaration of Jesus as a unique revelation of God born of God, with or without a human male being of no critical importance. Such a point of view is related to one phase of the older rationalistic interpretation. It may seem to some that Ferré is aware of the problems in New Testament study but is so enamored both of his theology and the New Testament that he can’t but defend the two by such a method. However, the truth

² *The Christian Faith* (Harper & Brothers, 1942), p. 90.

³ *Ibid.*, pp. 90, 91.

⁴ *Ibid.*, pp. 104, 105.

seems elsewhere. He feels that the starting point is Jesus and his significance in Ferré's own life. From this he is obligated to build a consistent theology and the effort to explain Jesus adequately forces him to take certain theological points of view.

It is certain that theology did not precede religion. But religious experience is first and the effort to clarify leads to reflection and formulation; so also the demand for propagating a faith or unifying a group of religious people leads to some intellectual formulations. In the history of Christianity certain types of religious experiences lead to certain theological formulations. After the experience had been valued and shared and accepted, divine sanction was sought and discovered for that experience. This may be a sane process or it may be fanatical, but it seems to be characteristic in our religion. So certain types of religious behavior are perpetuated in theological concepts and give rise to a study of the "Infallible" word of God where obviously the correct theology can be found; and it always is! Dean Mathews insists on the social pattern as the backbone of our redemptive theology. There is certainly truth in his thesis, but one can say with greater assurance that man goes to the sacred text to find revealed God's approval of the religious experience through which he has passed. Hence there are the varieties of theologies based on the same text. Theology may seek sanction of both scripture and reason or of one to the exclusion of the other, but theology is the product of neither the rational nor the scriptural supports. It grows out of experiences.

So here we are with about three approaches before us. There is the very conservative theological approach which claims the New Testament as the highest tribunal before which religious belief may be tried. This approach is selective and careful in grouping nonrelated passages so as to arrive at a pre-conceived position. The next classification will include the continental theologians who use the same method but readily classify the Biblical stories as myths and as such can be interpreted rather freely as Barth and Berdyaev do. To them the myths of the Bible are often irrational, paradoxical or analogical. Their system of theology is then an outgrowth of their understanding of the paradoxical and irrational rather than of the Biblical material itself. Ferré is closer to this group in technique but not in interpretation. The third group is ready to seek an adequate understanding of the Bible by every means available, through the study of the text,

historical setting and transmission of the Bible, but does not necessarily feel obligated to accept the message of the Bible as the last word for theological formulations. This group is logically succeeded by those liberals who formulate their theology without any appeal to the Bible as an authority.

In most of these groups there is either a conscious acceptance and use of the Bible or a conscious rejection of it. How does it come that the Bible is such a controversial book? Largely because of the place Protestants have given it. At the time of the Reformation the church was the highest authority with a living voice, the Pope, capable of dealing with current problems. When Protestants broke away from that anchor they were left adrift so that, feeling the need for an authority, they placed a little understood book over them as their authority as the substitute for the church. They clothed it with dignity by declaring it inspired of God and gave it authority as infallible and as the supreme revelation of God's will for men and for the church. For some people it was revered and became a sort of unquestioned fetish just as blindly accepted as the authority of the church had previously been. But there was a distinction between the old authority and the new. The church as a living body could deal with changing winds of thought. The book was on the wings of the winds. This book gave rise to differences in theology and practice among Protestants so that schisms and divisions flourished, and as it has been studied, the Bible shows clearly that it is capable of supporting those differences. The result has been that slowly but surely men have been forced unconsciously or consciously to use the selective method for theological formulation if Biblical authority and a consistent theology were desired; or men would have to comprehend it in its total setting so as to get the sense of its various conceptions with a critical eye open toward that which is valid today; or it has forced the more radical to break with the Bible entirely, repudiating its authority. The unfortunate result is that Christian people are far more aware of what theology says than what the Bible says. This in turn is doing a great deal to promote differences between Christian bodies and between parties within a fellowship.

But when we come this far we are faced with a question: How shall we approach the New Testament and how authoritative are its pronouncements? Before looking too closely at that question it must be observed that the early Christian *religion was not a theology* even

though the early tests of the growing church seemed to consist of creedal statements such as that "Jesus is Lord." Yet this was not so much a creed as a hope and a faith. *Again the religion was certainly not ever regarded as a finished revelation*, perfected and polished, a faith "once for all delivered to the saints," but rather an ever increasing self-disclosure of God and the risen Christ in the perfection of the saints and solutions of community problems. Even a casual reading of the Pauline letters gives one a clear picture of the early church as a spirit-filled group more or less successfully grappling with the pressing problems of an emerging church, which had an almost total lack of tradition to guide it and an unexplored future before it. Only by a creative effort based on a faith in an imminent, creative, spiritually present Christ or God could the early church have solved or grappled with those problems. There was in the Pauline churches and perhaps in the primitive church also the conscious fellowship with the risen Christ or the Spirit of God that gave direction and impulse to the expanding movement. In this movement there were new situations to be met and new ideas, new conceptions of the faith with which to meet them. The early Christians gathered in the rather small original groups expecting an immediate return of the Son of Man in Palestine is one thing and the groups reflected in the latest books of the New Testament expanding into a gentile movement in gentile lands is still another picture. Yet this trek, so to speak, from Jerusalem to Rome is all in the New Testament. There are the earlier hopes, revamped, reinterpreted and applied to new situations with a more expansive theology which characterized the early Christians in Graeco-Roman society. One must see this to appreciate this faith "once for all delivered to the saints." It is definitely not a fixed quantum of revelation, not a completed theology by which men may in every generation be judged.

Again to point to the New Testament as the source of a pure unadulterated, uncorrupted religion, or church or theology is to shut one's eyes to what we have there. Jesus did not define the religion so as to delimit it. He did not clarify a church organization so that we can appeal to his word. Nor did he develop and proclaim a theology which can settle once for all our yearning for an authority. So we cannot say that any one church organization is absolutely in line with New Testament theology or church polity. Of course all churches claim the New Testament as a basis for organization or theology, but the truth remains that Episcopal or Presbyterial or Congregational

policies are all reflected at various stages of the life of the early church. There is no pure primitive model to which we may with assurance resort. This is no discredit to the New Testament, but it is certainly a rebuke of the attitude men have taken toward it. They have attempted to take the records of a living religious movement, meeting, making adjustments to and conquering gentile society, and make it into an ecclesiastical and theological handbook carefully thought out and systematized. No amount of eisegesis is going to make the New Testament into such a meaningless book. It is a living voice and refuses to be reduced to a system. Our confusion in church and theology is only a result of our confusion with regard to the nature of our Bible.

The New Testament must be viewed as a book which arose from the living fires of an enthusiastic movement which had no history, nor book nor organization to give it an unyielding character. Moreover the early Christian churches were only loosely related to one another and the "authorities" were not in agreement or quite sure of the right emphasis in the rapidly expanding faith. This is clearly illustrated by Peter and Paul in Antioch as they struggled with the problem of Jewish and Gentile fellowship. So the New Testament faithfully reflects the various changes of emphasis in thought, conviction and organization. At first we have a rather loyal group of Jewish people who devoutly believed in the resurrection of Jesus the Messiah who would presently return as the exalted "Son of Man." Then the group began to include more liberal hellenists, finally reaching out and including Gentile and eventually becoming a predominantly Gentile movement. The faith in Jesus remained, but its interpretation and meaning grew as it met with new needs and new situations. The letters of Paul a Christian Jew influenced by hellenistic life reveal a Jewish Christian dealing with local problems of generally gentile churches, instructing, rebuking and persuading them with regard to the faith in Christ and its meaning in their lives as individuals and as groups. His terminology and message can hardly be poured through the mould of the Jerusalem group of a few years earlier. On the other hand there is much in common with the earlier group. The needs of his communities determined very largely the types of letters he wrote and the methods he used to lead them into what he regarded as the proper life of a believer. He was not in absolute harmony with the apostolic leaders. Nor can Paul be called a systematic theologian, though he certainly held to a theology and entertained strong convic-

tions. Only in Romans is there anything like a composed spirit back of his theological expressions and here it is colored by a background of controversy with Judaisers and disappointment in the Jewish rejection of the Messiah. Nowhere in his letters do we have anything like an organized presentation of his theology. Moreover his theology is certainly cast in terms hardly intelligible to us apart from a knowledge of Jewish eschatology, hellenistic religion and Graeco-Roman mysticism coupled with a comprehension of his initial experience. Paul certainly used the vocabulary of his environment in seeking to help his converts. And along with his Jewish heritage come influences from his hellenistic world which make Paul a unique power in directing and moulding the early Christian movement. His religion and work are rooted in his catastrophic experience of the revelation of God to him. This experience of God's forgiving, atoning love is the basis of his theology and his works reflected this constantly. It has meaning and is powerfully impressive in Paul's experience, but as a "system" coldly conceived it is meaningless. It must glow with life in the fires of a Pauline soul, saved and lifted by divine Grace for it to become a living experience and so to become valid. It has to be understood as an expression of a unique person in a very complex social setting.

On the other hand the author of the Fourth Gospel is not to be placed in the same category with Paul or with the early movement. He is rightly considered by Harnack, Schweitzer, Bacon, and Colwell as the great hellenizer of the Gospel. He is definitely speaking to a Greek world. There are no Jewish tendencies there. It is interpreting Christ in Greek terms or rather it is the Gospel in Greek dress. The ideas about Jesus are central just as elsewhere, but the theology is hellenistic. The Logos Christ, the Life, the Light, the Truth, the Way, are all cast in a mould long familiar in the Graeco-Roman world. Here is a man writing whose experience is far removed in type from that of Paul. The centrality of Jesus is both, but the work of Jesus is differently described and the theology cannot be called the same. There is not to be visualized any such growth as some have claimed Jesus—the hellenists—Paul—John. Yet one must certainly say that there are here at least four attitudes represented. Jesus with his unique sense of comradeship with God spoke quietly and powerfully of man's duty to turn to God as to a loving forgiving Father whose arms would be outstretched to the repentant sinner and whose only demand was sin-

cerity of soul in repentance and a will to return to God. Paul with his sense of failure before God resulting in intense struggle to meet the demands of God as revealed in law and this failure producing a sense of guilt that could cry out "O wretched man that I am, who shall deliver me from this body of sin and death" . . . for "What I would not do that I do and what I would do that I do not." His approach is on the mercy of God, but of God whose demands must be met. John, whose mind is meditative, sees God making contact with his creation by means of an incarnated Logos or divine reason or creative power whose life and works reveal to man God's life and the way back to God—the way of spiritual union with himself through the Logos Christ.

One might go on to mention other works of the New Testament but it is not necessary. The point worth noting in this connection is that the books of the New Testament, generally speaking are occasional writings, dealing with local problems and reflecting the needs of the local communities. They also are documents revealing a variety of religious personality types, each approaching God with a different background, with individual problems and fears, each with his own failures and his own hope, and each with his sense of being accepted by God. One might add that each writer of the New Testament has found salvation through Christ or in him. Yet not every one uses the same terms or figures to describe that experience. All are devoted to their Lord, but their clarification of his work, his message, his relationship to God and to man vary. Moreover it is impossible and altogether undesirable to try to make these voices agree with each other so as to form a consistent whole. Each speaks his message with assurance that he has been led into the presence of God thereby, and we would profit most when we listen to each in his own tongue.

However someone would raise the question: What then, can we call the Bible an authority when we say its writers vary so definitely in their theological outlook? Let us restate again that the early Christian group was not a theological group nor even a closely organized one, but a triumphant group joined together by their common loyalty to Jesus, the risen Lord. Their theology grew as the group grew. As the church became more closely united differences became evident. Through long years there lasted even to our day the effort to gain greater unity by silencing the "heretics." However, the New Testament is the abiding voice speaking of a great faith and a growing

church which had room for both Peter and James, and Paul and later the author of the Fourth Gospel in it. Whatever else we may say, we must say that the true character of the New Testament is not *theological conformity*, not theological consistency, but *theological variety* if we must use a descriptive theological term. If we are to be honest in our interpretation we must grant the New Testament writers their right to speak what they have to say without trying to force them to say what they did not say.

But the question of authority keeps troubling us. This is an interesting question when put to the New Testament. For on the lips of Jesus we hear "ye have heard it said of old time—but I say" as if he were repudiating external authority for a higher inner authority. Yet it is the question of authority that has caused so much concern in Protestant theology. Because of this misdefined word, authority, we have ill-treated our most sacred possession—the Bible. Its authority, notwithstanding II Timothy 3:16, lies not in externals, not in its power to delineate a clear-cut theology equally binding on all generations of men. Rather its authority lies in the inner compulsion of its power, in its ability to proclaim a message which is life-changing, which seeks to deal with the motivations, impulses of life. Its power lies in its variety. It speaks to a multiplicity of human needs. In Paul there is the appeal to the moral failure as well as to the discouraged—God's Grace is extended to the man in need of it. There is in John the promise of an ever-present, divine Christ with the believer holding and sustaining and saving from evil even in a world like this. Or in the Synoptics the God-like Christ radiating love and good will, healing and help to all who turn to him regardless of previous failures or attainments. All these and more reflect the appeal of the New Testament and its authority. Again one of its great claims is its record of the experiences of men who under varying circumstances of life and who with wide differences of personality needs found peace before God through the revelation they experienced in Christ. Indeed none of these are claimed to be normative in the binding sense, for the Bible is not authoritative in the normative sense. Rather as a record of the experiences of men of another day who found the Grace of God in forgiveness, the power of God in the conquest of sin in their lives, and the fellowship with God in the facing of a hard world and an unknown future it gives us vision, encouragement, and hope as we face the same sort of problems in our day. Forgiveness of sin, power to live well,

the courage to face our world are timeless. Still again, the New Testament is invaluable for another reason. The tremendous significance of the New Testament as the record of the life of Jesus with the terrific impact he made upon his followers, the amazing change in men like Simon Peter, the magnificent loyalty born in Paul the apostle are eternally indispensable to any understanding either of the Christian movement or the faith it entertains. Any formulation of the Christian faith which does not give proper value to the record of the early Christians or to a clear understanding of its beliefs and the power claimed for those beliefs by the early Christians is unfair to the best we have in our tradition. In the truest sense the New Testament is the Christian Bible, and the beginnings of our theology are there. The faith of the early group might not live in the twentieth century without some rise above a literalism, but nevertheless it is a life-changing faith that is revealed in the New Testament that is the hope of the church today. Authoritative then? Not as an external, a norm or as a stick with which to silence the thinking man. Yes as a record, worth all our study, of the faith *in variety* which makes life. Moreover this New Testament record is our best and in some instances our sole record of those events which have had such far-reaching results. The beginnings of the church, its expansion and finally its transition to a gentile institution are known to us through our Biblical account. This record is authoritative, not in the sense that it is infallible, but in the sense that it is a reliable record of happenings—colored to be sure by contemporary situations and needs. Nevertheless a reliable record!

Theologians cannot with fairness either to the New Testament or to each other select one phase of New Testament thought, or that phase of New Testament thought which appeals to them and shut their eyes to all else insisting upon the absolute rightness of their opinions as Biblical as contrasted with others as non-biblical. But they might see in the Bible a wide variety of theological thought of men who attempted to make clear their ever expanding experiences of God and his grace in dealing with man. It is true that for the Christian faith the Bible stands as the collection, supreme, of those experiences of men who have been found of God and attempted to make clear some phase of the new life experienced thereby. As such, theology must use it, but keep the mind and soul open to ever greater revelation. It is not the business of the theologian or the church to insist that the Bible gives us THE theological formulation, self-consistent and conclusively describing—

delimiting man and God and their mutual relationships. Rather it is the task of all to see the growing faith, triumphant living of those whose experiences are contained in the Biblical record as authoritative in no external fashion, but in the inner, compelling power of the experiences themselves. In such a way the wide variety of thought-patterns of the New Testament may be released to speak to us, and on the other hand theology shall be freed from its necessity for guarded selectivity in its appeal to the Bible. Thus the door shall be kept open to greater truth as God works with humanity, for the last line of the New Testament does not exhaust man's capacity to find God or God's ability to reveal himself. The task of New Testament Interpretation is not to clarify the infallible and eternally reliable theology divinely hidden in the Bible so as to tell men what to believe today. Rather it is to bring the facts and the vitality of the great New Testament faith within the comprehension of our generation so as to inform us of the beginnings of our faith and call us to a comparable conquest in our own day. Our theology is, then, not to forget the Biblical record, nor is it to keep its face to the past, but to look to God and the future, realizing that God is to be found, not in the perpetuation of tomes of well-documented theology, but in the experiences of life itself.

ON HORSEBACK THROUGH PALESTINE: JOURNAL OF A TOUR OF THE HOLY LAND BY WILLIAM ARNOLD STEVENS IN 1883

WILLIS A. CHAMBERLIN

The Journal described in this article and other papers of Professor Stevens were deposited after his death with Denison University, his *alma mater*. Dr. Willis A. Chamberlin, a professor at Denison and a personal acquaintance of Dr. Stevens, suspecting that they might contain valuable historical material, secured the privilege of reading them and of using such portions as seemed appropriate to disclose. The account of the Journal herewith presented gives an all too brief review of this fascinating record, full of personal touches and written in the clear, accurate style characteristic of the author.—THE EDITOR.

A TOUR of the Holy Land sixty years ago was not the holiday excursion that it has become in recent years, when tourists are whisked about in high-powered cars and entertained in modern hotels. In that earlier time it meant hardships and dangers. The land was under Turkish rule, which signified backwardness and inefficiency. There were no facilities for convenient travel. Not only railroads but even improved highways were lacking. Consequently travellers were obliged to go on horseback, carry their tents and equipage for camping at night, provide their food and drink and hire an armed escort for defense from the wild Bedouins. Jaffa was the usual port of entry, where passengers and baggage were landed in small boats. Then came a two days' journey by horses or in 3-seated spring wagons to Jerusalem, center for expeditions in all directions. Cook had his agents and guides there and was prepared to arrange tours to different parts of Palestine.

Thither came Professor and Mrs. William Arnold Stevens of Rochester, New York, on next to the last day of February, 1883, to make a thorough tour of the land whose history and literature were so familiar to him through his study and teaching. For the following three months they rode up and down the mountains and plains both east and west of Jordan, searching out the scenes of ancient events, peering into the life of the inhabitants, interpreting the past in the light of the actual places and conditions.

The account of this uncommon tour is found in the Journal of Professor Stevens, in which he recorded, usually in the evening camp, the experiences of the day's journey and the impressions upon his active

mind. The notebooks of the Journal have been kept in perfect order. They present such a vivid account of the country and its conditions at that time, that they are well worth special notice in the annals of travel. He was prepared for this journey by years of study of classical and Biblical literature. In his early manhood he had spent a year and a half at the University of Leipzig in studying classical philology under Professor George Curtius, the renowned scholar in that field. From the professorship of Greek at Denison University he was called to the Rochester Theological Seminary to the chair of Biblical Literature and New Testament Exegesis. It became his ambition to visit the actual scenes depicted in the writings, both classical and Jewish, so familiar to him. The purpose and method of his study on this tour are stated in his Journal:

"Began this morning a re-reading of the Old Testament," he writes on January 16, 1883, on reaching Alexandria, Egypt. "To read the Old Testament on Old Testament ground,—this is to be my long-coveted privilege. The Bible in the land of its origin. O that we may be daily taught of the Spirit! As we read the Bible pictures in the framework of the actual scenery, may we daily learn the spiritual truth bodied forth."

Satisfactory arrangement having been made for a year's leave of absence, during which time Dr. Ernest D. Burton, afterward President of the University of Chicago, was to serve as his substitute, he and Mrs. Stevens set out on their journey from Rochester on November 7, 1882. They were provided with passports, letters of introduction, maps, field glasses and some other instruments for accurate observation, and ample letters of credit. They sailed from New York on the S. S. "Furnessia," a new ship with luxurious accommodations for that time. Unhurried but not stopping long in London or Paris, they came at length to Italy by the middle of December, where they spent the last two weeks of the year. Thence they sailed from Brindisi to Greece. It was their first visit to Athens and they spent a week there. In this time he had the privilege of calling on Professor Schliemann, the distinguished archaeologist who discovered ancient Troy, and saw his library and museum. Egypt was their next objective, which they reached the middle of January. They made the rounds of Cairo, including visits to mosques, a Coptic monastery and the Mohammedan university. They ascended the Nile by rail and steamer as far as Luxor. They tarried a week in Upper Egypt, examining the Temple of Karnak, the royal tombs and the ruins of Thebes. Space does not

permit to speak of their impressions of Egypt, although they are worth relating.

It was Dr. Stevens' settled purpose to make an expedition to Mt. Sinai and to visit the monastery in which Tischendorf discovered the momentous manuscript of the Bible in 1859. Convinced of the danger of this expedition by the testimony of recent travellers and not being able to secure a safe conduct from the government, Mr. Stevens reluctantly gave it up and proceeded directly to Palestine. The journey by van and steamer by way of Port Said and Jaffa required two days and nights and was very tedious. Since Gen. Allenby built the rail line across the southern desert in his invasion of Palestine in 1917, the journey from Cairo to Jerusalem is comfortably made in a single day, or in about twelve hours.

To make himself familiar with Jerusalem Dr. Stevens set out to explore the historic places within and without the walls as far as Mt. Olivet, the valley of the Kedron and Mt. Scopus. Standing alone on Mt. Moriah, site of Solomon's Temple, his emotions were almost uncontrollable. Of his first visit he wrote:

"Before reaching St. Stephen's Gate and coming out of the city, I turned to the right and entered into the Temple Area. That moment I can never forget. Nor that half hour, as I crossed the grass plot, entered the paved court surrounding the Mosque of Omar, and walked back and forth on the site of the ancient Temple of the God of Israel. My heart swelled within me with gratitude and praise. Great thoughts and great thanksgivings filled my soul. How good had God been to bring me at last to this spot! How good he had been to prepare me for it by years of study! Then as I recalled the past glories of this Temple mount, my thoughts centered upon the three days which were the last the Lord Jesus spent within its precincts. This mount was the one spot of earth selected for the manifestation of Jehovah's presence and glory. Here was the Shekinah for a longer period than anywhere else upon the globe. That Shekinah-glory shone forth more signally during those three days of the Passion Week than at any other time in the history of the Temple. The King was there in his courts, spiritually glorious though not exalted in the eyes of men. Here, on this small arena, was the awful contest in which Christ, confronted by the phalanx of his foes, fought with them for the spiritual supremacy. Here he wrought with a mighty hand 'redemption for his people.' Here he gained the great victory. I thanked God anew for his great salvation and promised anew fidelity in the work to which he had called me. I do not know how it is, or why it is, that I have been chosen for the work of teaching

the New Testament, but since it has been, I hope to be found faithful."

Mr. Selah Merrill, American consul at Jerusalem and an archaeologist, was very helpful. He came twice a day to confer with Mr. Stevens and sent his guide or Kawass to conduct him to points of interest. He met leaders and members of tourist parties, some of whom accompanied him on the expedition to the Jordan and the Dead Sea. Although this is only an afternoon excursion in automobiles nowadays, it required several days then and a caravan of men and animals for transportation of persons and camp equipment. Well trained horses were rented from the dragoman, which were tried out beforehand by Mr. and Mrs. Stevens in short rides outside the city gates. *En route* the horses walked single file over the narrow, dusty roads in solemn procession which was not conducive to conversation. The daily program of travel began with an early breakfast in camp. Then the travellers mounted and plodded along over the rough paths, sometimes a boy leading Mrs. Stevens' horse, until they came about noon to some hillside or cooling spring, where they halted for lunch and a couple of hours of rest. Then began the afternoon ride, until they reached the camp which the servants, going on ahead, had pitched, usually in some grassy place on a hill or near a watercourse. Only once did Mr. Stevens complain about the camp-site. On their tour northward and around the Sea of Galilee the servants were provoked one day, because Mr. Stevens delayed breaking camp until after lunch, while he took time to climb hills and study the landscape.

"David (his dragoman) today, as before, vexed me with his surliness, or what is worse, his dictatorial airs. And as to the camp, it is next to impossible to have them choose for *our* comfort instead of their convenience. They seem to ignore the matter of 'clean' ground. Any old camping place close to a village or spring, —the oftener tents have been pitched there before, the better. That I want to have a good 'view' they have come to understand. But here we are tonight amid dust and fleas."

He was keen for "views" and availed himself of every opportunity to climb to high points and scan the surroundings through his field glasses. At El Tell near Bethel he had a wide prospect which he describes:

"The view is by far the finest that I had from any single hill-top in the neighborhood, or after leaving the Mount of Temptation the day before. It is the very place for an altar, especially if one wished to have it look eastward. I cannot avoid the convic-

tion, that it was here, to this point . . . that Abraham and Lot walked to have the view of the country to the east and south. You have from it an unimpeded view to north, west and south."

Of his many descriptions of scenery as viewed from high places the following, taken from his notes of his visit to Jericho, is perhaps the most impressive:

"Morning view from the top of Convent at Jericho, about an hour after sunrise, March 15th, Thursday. I stood facing the west, towards which the Convent and its garden looks. It is about a mile to the base of the mountain range which forms the western boundary of the plain. Farthest to the right, 18 miles away, the sharp peak of Kum Sartabeh, the *Mizpeh*, I should call it, of the Jericho plain; to the left the eye follows the line of hills as far as cliffs of Engedi, which are seen jutting down precipitously into the Dead Sea. From Engedi to Sartaba the hills seem to rise abruptly from the plain forming a continuous mountain wall, its top edged with various single peaks as its natural battlements. Over the top are seen in the distance the still higher peaks and slopes of the interior. The sun shone on these as we gazed,—these hills of God, as of a land near and yet very far off. Their slopes were colored with the slight green of early spring and had not the broken, rock-ledged look of the hills around Jerusalem or Bethel.

"Most prominent, as the eye ranges back and forth along this mountain wall, is the steep brown, almost perpendicular side of the Mt. of Temptation, Jebel Kuruntul. Its rocky strata are deeply tinged with brown and pierced at different heights with caves; on its crest is an inhabited convent, and half way down is another in which a few Abyssinian monks ('live like beasts,' George said, himself a Copt). It is as one looks towards this mountain from Jericho that the eye gets instantly the great height of the mountain barrier drawn between the plains and the mountain valleys of Judah and Benjamin.

"Into this mountain barrier there is one main gateway—the Wady Kelt, the gorge of the Cherith, if this be indeed the ancient brook of that name. As you stand facing the west you look directly into this deeply-cut gorge, which at once zigzags into the hills as if meant to be a gate into a fortress. We stood looking towards the gorge and over it upon the sunlit hills of the ancient Canaan, when suddenly the sun began to pierce the low rain-filled clouds behind us, flooding the gorge with light and forming a rainbow over its entrance. It was a sight to be remembered for a lifetime,—yes, and I believe into the endless life beyond the gates of glory. It was the bow of promise over the dark pathway of the valley beneath. It was a fulfilment in a literal and beautiful

sense of Hosea's prophecy. There before our eyes the valley of Achor was made a door of hope. My heart was full of joy and gratitude, as this vision was before me,—a vision granted but seldom to human eyes, and I thanked Him who had led us hither and given us this great day.

"What was this 'valley of Achor?' Let us go back to the first giving of its name. The Israelites had crossed the Jordan, had taken possession of the broad fertile plain, which must have vividly reminded them of their Egyptian home. Before them were the far bright heights of the Promised Land, theirs by promise, but which they were to conquer for themselves, and between was this impassable barrier of cliff and mountain. One natural entrance, one 'door' appeared to their view, the one visible door into their future, namely, this valley from which brook Cherith emerges. Their hearts must have sunk within them from the first, as they looked upon the heights and thought of forcing their way into the mountain passes beyond. Still more after the sin of Achan and the defeat at Ai, they must have lamented their bitter lot and looked forward with forlorn despair. So when Achan had been stoned where the brook Cherith emerges from its ravine they fitly called it the valley of their Trouble. It was one of those dark times of trouble and despair which become typical in every one's life and stamp themselves upon our very language. Thus the valley of Achor passed into the prophetic language of the Hebrews as a symbol of that door of trouble and suffering through which every life must pass.

"It flashed upon me instantly, as I stood on that convent roof, the impressive beauty of this one among the many symbolic utterances of Isaiah and Hosea. I could see the perennial significance of the expression, a symbol of nature's own framing and suggestion, 'graven in the rock forever,' and destined to speak to the heart of the world forever. I went back to my tent and read and re-read those two verses of Hosea (2:14, 15) in that chapter which pictures in language so plain and vigorous, but so poetical, the contrast between the past of Israel's sin and the future of her promise: 'Therefore, behold I will allure her, and bring her into the wilderness, and speak to her heart. And from (that time) I will give her vineyards, *and the valley of Achor for a door of hope.*'

"I have not met with a better illustration of the genesis of Biblical language and idiom,—how it (is) cast in the moulds furnished by the natural scenery of Palestine. The prophetic symbols seem to most readers almost as unintelligible as if they were hieroglyphic; they are hieroglyphs carved after the rock and valley scenery of the native land of prophecy."

Mr. Stevens was very observant of everything around him on these slow journeys. Nothing escaped his keen eyes. He noted the trees

and soil and rocks, the fields barren or bearing grain, the topography of the country, the wadies and hills and villages.

"The rock structure is tolerably uniform," (he is in camp on Beit-Nettif hill not far from Hebron) "and so the variety of color not great. But the soils contrast beautifully with the limestone, which varies from the dead white of the upper marly strata to the gray, slate and blue of the older rock. Of the floral beauty and the green of springing barley fields—what pictures we shall always have."

Frequently he noted down the temperature, the direction of the wind and the hue of the sky and clouds. He measured the diameter of wells and the depth of the water, the width of rivers and the height of hills. He was interested in all the details of the natural scenery. He was equally concerned about the people and their ways of life. He watched the fellahin scratching their rocky fields with an iron-shod stick of a plow, drawn by a heifer. He noted the kinds of crops, especially those like the durra that are unfamiliar to westerners. Leaving camp one evening he visited a near-by khan, where the native travellers were eating their simple meal and afterwards smoking the *narghileh*, while the beasts were munching their provender at one side. He observed the Arabs drawing water at Beersheba, the harvesters cutting their crops. One day he espied an old olive press in a ravine and was unsatisfied until he had climbed down and examined it carefully and made a rough sketch of its timbers. In one day's record he writes:

"I have gone into and through a number of villages—have kept an eye on them in their work and daily life. More than that it is difficult to do. A dragoman is of little or no help in understanding their talk or their ways of thought."

He interested himself even in the Bedouins, those nomads of Palestine. He regarded their tents, inquired concerning the different tribes (in the Beersheba region) and even tasted more than once their hospitality.

"At one of the Bedouin encampments at the lower end of the Jezreel valley yesterday we stopped to partake of their hospitality in the shape of some buttermilk. I drank nearly a pint, I think, from the large wooden measure in which it was handed to us. Buttermilk as well as curdled milk is called 'Leben,' David says."

About this slow method of travel he says, after one fine day:

"The advantage to me has been fully as great from the general knowledge of the country, its physical geography in general, as from the acquaintance gained with particular places. There would be no better way to know the country than thus to ride over its ridges and occasionally to thread its valleys and ravines. The outlooks over the country have been of the greatest help in enabling me to understand the maps."

Dangers both from malicious men and from unforeseen mishaps threatened frequently to cut short their tours. In the Hebron region, when he tried to hire a guard to escort him on the way to Beersheba, the sheikh

"reports feuds and disturbances among the Bedouins in the valley. Several of his men declined to go to Beersheba with me. . . . Another parley this evening before our tent-door with him and 5 of his men. Wants to send 3 or 4 men, for 20 francs each. Abraham decides that we shall be as safe with one as with three. Am this evening in some suspense and anxiety, inevitable in my ignorance of the real facts in the case, and ignorant of the language and of what these people about me are saying. But have decided to go—it is simply going forward to do what I came for."

On the stony mountain paths the horses sometimes stumbled and several times their riders were thrown to the ground. But nothing more serious than temporary lameness resulted. But on another occasion a stallion that one of the company was riding charged on Mr. Stevens' horse, kicking and biting it, and grabbed Mr. Stevens' arm in his teeth. Only the sleeve of his overcoat saved him from an ugly wound. He was thrown to the ground, but fell on soft soil, so that he escaped with only a bad shaking-up. One evening near the River Jarmuk in Transjordan they could not find the camp. After wandering around vainly until dark, they were obliged to sleep on the ground *à la belle étoile*.

A human-interest story, showing that men are alike the world over, although colored by custom, comes out in bargaining for a horse. After having ridden the horse for three weeks, Mr. Stevens was so pleased with its performance, that he wanted to buy it. Abu Khalil, his dragoman, was its owner. On approaching him on the subject:

"Abu Khalil went at it in Oriental style. When I said that I wanted his horse, but \$200 was too much, I could not offer to pay that. 'Well, you may have the horse for nothing, take him and welcome.' I was quite taken aback by this unexpected generosity, familiar as I have been in books with the Arab bargaining."

He bought the horse at his price and used it on the remaining journeys. On leaving the country he sold it for \$64 and ponders whether the bargain was profitable.

Their day's ride over the rough territory traversed only a few miles in distance, but it was fatiguing. They were frequently 9-10 hours in the saddle. Varied temperature was encountered from the sultry heat of the Jordan valley to the frosty air of the mountains. But good meals and warm blankets and the stimulation of out-door life kept them in fine spirits.

Bidding farewell to Jerusalem on April 17th they started on the journey northward which was to bring them to many scenes forever sacred by association with the Master.

"Left the Jaffa Gate at 7½," he recorded in his Journal that evening. . . . "Tonight we are pleasantly encamped at Taiyibeh (modern village on site of Ephraim). . . . The place, it is pretty certain, where Christ spent his last days of repose and retirement before entering into the conflicts of the Passion Week; 'the country near to the wilderness, into a city called Ephraim.' I love to think of our Lord as spending those last days off in this mountain village, with the wide prospect before him of the scenes amid which he had endured and wrought. The scene of his temptation was perhaps in clear view of his abode here."

At Nablus they saw the observance of the Samaritan passover and had an interview with the High Priest. In camp at Jeba, a village 7 miles north of Shechem, they remained two days on account of Mrs. Stevens' illness. Mr. Stevens was entertained by the sheikh and had the chance to see an Arab house of the better sort. He visited a potter's shop and saw the shaping of a water-jug. Coming next to Solam (Shunem) they pitched their tents under lemon trees:

"The birds are making the little garden vocal and the fragrance of leaf and flower pervades the air. Most of the blossoms have shed their petals and are turning to fruit. Were it not for the plowed ground our camping place would be a little Paradise for the weary travellers who came to it last night."

On April 28th they reached Nazareth.

"Tonight," (he wrote) "almost 9 weeks after landing in Palestine, we pitch our tents in Nazareth. The camping spot is the usual one, just above the fountain. We came in at 12½, after a morning's ride from Shunem and Nain. . . . Our ride from Nain across the valley was a delightful one. A cool westerly breeze came across the barley and wheat fields and the cloud shadows

were slowly traversing the southern slopes of the Galilean hills. Tabor was on the right all the way and above the valley to its left was the vision of the distant Hermon. The hills of Galilee run in a somewhat irregular but apparently continuous line from Tabor as far westward as the eye reaches. The one bold bluff that juts out with more individuality than the others is the Mountain of Precipitation; it is shaped like a huge triangular prism with bevelled end, and towards the top is steep and craggy with cliffs.

"Our tents were nearly ready for us. Soon we had our cold lunch spread and before long Hanna had some tea made. About 3 we set out to see the traditional sites, that, as Robinson suggests, belong to the history of Nazareth, if not to sacred history."

On May 1st, leaving Mrs. Stevens at a hospice in Nazareth, he set out on a 4-day detour to Caesarea, Mt. Carmel, modern Haifa and the Crusaders' stronghold at Akke (Accho), Ptolemais of Acts 21, 7. He was agreeably impressed with the scenery around Mt. Carmel. He stopped at El Mukrakah, "Elijah's altar on Mt. Carmel," wrote a page and a half in pencil in his Journal, and then proceeded to camp at Subbarin, 10 miles from Caesarea. There he wrote:

"The ride today has been an exhilarating one all the way. Air cool, hazy, only too hazy for affording distant views. We reached our tent just before 6. Thus we were actually in the saddle over 9 hours."

He received the sheikh,

"a vivacious, bright-eyed old man, very wealthy, it is said, and equally hospitable. His house always has its guests. Left over a dozen there this evening and accordingly excused himself after a few minutes."

The next morning Mr. Stevens returned the call and had the opportunity to try the Moslem's hospitality:

"His reception-room was already lined with his guests and neighbors. A seat facing the door, the place of honor, was pointed out as mine. I reclined on the rich rugs and calico-covered cushions, quite at ease and leisure to observe, and let David do the talking. The room is on the ground-floor and is not so expensively built and so well furnished as that of Jerrar at Jeba. Walls white-washed, the 'ceiling' of branches, now well blackened with smoke; the walls get whitened occasionally; it is not thought necessary to treat a 'ceiling' in the same way. In the deep recess were piled couches.

"About 20 persons were seated around the wall, most smoking either pipes or narghilehs. One servant near the door was busy

cutting up tobacco. Another served coffee to David and myself. Most of these guests were from neighboring villages; one was the sheikh of Sindianeh. It seems that our entertainer has recently lost a son, a boy of 10 or more years. Many friends came from near and far to condole with him, and now his room is pretty well occupied with guests every day. . . . The array of shoes and slippers that the guests had left at the door, just inside, was as novel a feature of this sitting-room as any one. I looked all the way around the company to see whether any had left their shoes on, but excepting David and myself I could not tell. The feet seem invariably to be concealed as they sit."

The next day they rode along the beach of the Mediterranean northward, through the ruined city of Caesarea and onward to Athlit, where there are extensive medieval ruins, the "Pilgrims' Castle" of the Crusaders.

"Left our tents at Subbarin at 6:30 and came in tonight at 5. Perhaps the most picturesque camping place we have had. The lofty massive ruins extend out into the sea; to (on) the neck of land back of the walls is my tent. I look out towards the north. A stiff breeze heaves a loud-roaring surf up the beach. The line of coast-hills approaches the shore more nearly than farther south. Have climbed about among a portion of these medieval ruins; stood on the top of an enormous mass of fallen masonry just as the sun was setting."

On the way to Haifa he turned from the shore to ascend Carmel to the Convent.

"'The excellency of Carmel,' this phrase of the psalmist, will always have a new meaning to me after today. Not altogether unprepared for it, still the beauty of land and sea and sky as I climbed to the Convent up the northern slope of the mountain was a glad surprise. The plains on either side of the mountain are in their richest green; then an edging of white surf and beyond, the blue sea."

For a week by the Sea of Galilee they pitched camp on May 7 at first at El Mejdal (Magdala) on the northwest side, later at other places along the shore.

"My morning's work from 6 $\frac{1}{4}$ to 10 $\frac{1}{2}$ was delightful," he wrote on May 9th. "Studied the landscape as seen from the hill above Ain et Tineh and from that above Ain et Tabighah and had an hour of walking the beach between them, sitting also under a dwarf palm at the northern end of the beach with the New Testament in my hand and leisure to think and read and pray."

On May 10th he engaged boatmen to take him across the lake, then down to its outlet in Jordan.

"I spent the first hour and a half while going over to careful observation and was enabled to correct previous ones somewhat. On the way back I let thoughts have their way and surrendered myself to the associations of the scene. In a 'fishing boat' on the Sea of Galilee, one of the boats 'from Tiberias.' That part of the coast, with its longer and deeper beach, must have been the principal headquarters for fishing boats always. The boatmen took turns at napping, and for a moment once I drowsed under my umbrella, sitting on the little deck at the stern,—not on a 'cushion,' but on a Turkish rug spread in 'the hinder part of the boat' for my use."

He camped at Kerak at the outlet of the lake and bathed in the River Jordan. The next day they broke camp at an early hour, crossed the river and set out for Gadara and the Hot Springs of Anatha. Here the notebook breaks off with an unfinished sentence and the next book is apparently missing. The account is resumed on May 30th, when Mr. Stevens leaves Beyrut. But we can fill in the outlines of the intervening days with the journey through Syria, with visits at Safed, the white city on the hill on the northern border of Palestine, and at Damascus, "the oldest living city of the world," then over the Lebanon to Beyrut. Arriving there on May 26th he remained 4 days, ending his tour of the Holy Land. He sold his faithful horse, which he had ridden for 70 days, for half what he paid for it, but not a bad bargain considering that it had been worth a dollar a day to him for its use.

Arranging for Mrs. Stevens to meet him a week later Mr. Stevens departed on a Russian steamer to Alexandretta and from there to Antioch. From the deck he watched his wife pass the hotel entrance, "accompanied by the Kawass." Then he wrote:

"Bidding goodbye to Beyrut seems to drop the curtain on our life in Palestine. There are many emotions that belong to the day, but I have been too weary to have them. The life of a traveller has its ebb and flow of enthusiasm, as does every other. The 4 days in Beyrut, pleasant as they have been, beautiful pictures of sea and land as they have left behind, and friendly as have been the attentions received, nevertheless belong to the prosaic order."

The continuation of his journey, on which he visited some of the scenes of Paul's missionary labors and then the familiar places of Germany and England on his homeward way, must be left for another

time. On the basis of his Journal Dr. Stevens might have written a most interesting and informing account of Palestine. Perhaps he thought he could not add anything to the scholarly books that had already been published on the subject. But his account would have described it from another angle and would have shed bright light on this memorable little country, which is emerging from its age-long decay once more into modern significance.

KEEPING FIT FOR PASTORAL LEADERSHIP: THE IOWA PLAN

JOHN DANIEL KERN

DURING the last year the Ministers' Council of the Northern Baptist Convention has adopted the "Iowa plan" of pastors' book clubs and is seeking to promote them throughout the convention.

Our churches generally are faced with the problem of a large group of pastors who are untrained or whose training is incomplete. How can we help them to improve their condition? We cannot pass an edict requiring them to complete their training as some denominations can. Furthermore, men of this type are constantly joining our ranks. No matter how poorly trained, if a man wants to join our ministry, he can find a little church somewhere to ordain him. This is still true in spite of our improved methods of ordination.

As other denominations raise their standards, the Baptist ministry becomes the "landing field" for those who are shut out of other churches. Many of these men come from backgrounds foreign to our Baptist way of thinking. This creates a serious problem.

We have sought to remedy this condition by two methods which have for the most part ended in failure. Correspondence courses have been offered. But they have reached less than five per cent of this group. Furthermore, to suggest to a man with incomplete training that a correspondence course would be helpful, oftentimes injures his pride and arouses resentment. In consequence the appeal of correspondence courses is limited almost entirely to the post-graduate student.

The loan library has also been tried with negligible success. Most denominational headquarters contain loan libraries. But again the men who need it the most do not use it. Not many men read as many as ten books a year from a loan library. Many read three or four a year and most of the men do not read any.

Iowa, like other states, has had one or more book clubs among its pastors for the last twenty years. These clubs were made up of seminary men and often the younger men only of this group. These clubs represented less than ten percent of the ministers of the state. The great majority of ministers were not in any club. The men with partial or incomplete training were wholly absent.

Facing this situation the leaders of the state pastors' conference sought to establish a number of clubs. Leaders were appointed and

men were allowed to join whatever club they preferred. This ended in serious difficulty for it was soon found that the seminary and Bible school men were interested in different types of books. Each group was irritated by what the other put in the club lists. Theological differences were thus accentuated.

To correct this difficulty a book club committee was appointed to place men of common theological attitudes in the same club. The committee was also given the responsibility of enlisting new men for new clubs. So the movement grew gradually by the addition of one or two new clubs each year. There are now eight clubs in the State with a membership of more than eighty-five. The book club committee acts as an "educational missionary" seeking constantly to enlist more pastors in continued study.

The importance of the book club committee appears in another function, namely, the selection of books. In the beginning there were no restrictions on books and "every man did that which was right in his own eyes." Old books began to circulate. Even old seminary textbooks were dusted off and put into circulation. Many had already read them. This brought a storm of protest and the rule was adopted: "All books must be new books." But under this rule it was found that the men were merely buying the books which happened to be on the book table at the Northern Baptist Convention. There was no intelligent selection of books. The seminary men were reading too much "Social Gospel" and the Bible school men were reading too much "Prophecy." Both groups were also reading too many books which merely furnished grist for the homiletic mill. Vast fields of knowledge vitally related to a minister's life and work were overlooked. So the book club committee was given a yet more difficult task; that of providing a good bibliography. To get the men to read widely books were classified under the following heads: Theology: Philosophy: Psychology and Pastoral Work: The Family: Religious Education: The Bible: Old Testament: New Testament: The Church: Church History: Missions: The Inner Life: Biography: Practical Christianity: World Problems: Worship: Sermons and Preaching: Miscellaneous.

The publication of such a bibliography at once made our pastors conscious of how wide the field of study should be. It called attention to neglected fields. It led to intelligent choosing, for if a man can

read only one book in a field, he is anxious to choose a worthwhile book.

There are a number of visible results from the working of the book club plan. As mentioned above the men are reading better books and over a wide field. They are also reading more books. Due to the development of habits of study and under the inspiration of a good bibliography men wish to read more books. Two of our clubs have now become "Two-books-a-month" clubs and a third one is contemplating this plan for the coming year.

Another contribution of the book clubs has appeared in its influence in breaking down suspicion among the various theological groups in Iowa. At the beginning it was freely whispered that "this is a scheme to get us to read modernist books." This was probably due to the fact that two "liberal" ministers were the promoters of the project. But the committee avoided this pitfall. It dealt fairly with all shades of theological belief and tried to help each type find the books which were worthwhile. Today Bible school men are active members and enthusiastic supporters of the book club program. And they, like all others, are growing in intellectual and spiritual stature under the stimulation of a common interest in enriching their ministry and advancing the cause of Christ.

BOOKS OF INTEREST TO MINISTERS

52 Sermon Trails for Boys and Girls, by Carl S. Weist. New York: Harper and Brothers, 1941. Pp. 161. \$1.00.

Some preachers to children tell stories as such; others tell stories and tack on a moral; still others preach in a rather prosaic way with little illustration; and some preach, but use story-material as their major substance. To this fourth class belongs this excellent book. These are real sermons with a text, usually with a brief but sufficient explanation, and the stories are illustrative of the central idea of the sermon. There are frequently two stories to a sermon, and they are told adequately, but not in such detail as would be the case if they were stories as such. Probably two-thirds of these are usable by the average pastor, and will be a welcome addition to his repertoire. F. O. E.

A Book of Little Crafts, by Margaret Powers. Peoria, Ill.: The Manual Arts Press, 1942. Pp. 115. \$2.00.

This is an unusual handwork guidance book for leaders of camps, vacation schools, and clubs of juniors and junior-highs. The author speaks of these types of manual work as "forty avenues to fun." The material and equipment are extremely economical in cost. To each of the forty sorts of handwork, there is given a page of brief but adequate description and a page of illustration. All these things are as interesting to girls as to boys, to the imitative as to the creative. The forty suggestions are organized under I. Experimenting with Color and Design; II. Experimenting with Shapes; III. Experimenting with Sound; IV. Experimenting with Dramatics. F. O. E.

Education in a Democracy, edited by Newton Edwards. Chicago: The University of Chicago Press, 1941. Pp. 160. \$1.25.

This is a series of lectures on the function of formal education in a country like ours, given by members of the faculty of the School of Education of The University of Chicago. The lectures were given on the Walgreen Foundation. Every minister needs to be thoroughly informed upon educational goals and policies as conceived by our public agencies. It would be difficult to find elsewhere in a small book the materials for such understanding as are offered by this series of addresses. Where all the chapters are significant it is perhaps a thankless task to single out individual contributions, but for this reviewer, the meat of the book is contained in the four chapters entitled: Havighurst, Education for Social Cohesion in a Democracy; Sherman, Education and the Process of Individual Adjustment; Tyler, The Relation of the Curriculum to American Democratic Ideals; Reavis, Democratic Ideals in Teaching and Administration. Inasmuch as the church and the school (including the college and university) must cooperate in the future on a basis of a more adequate understanding and appreciation, this series of discussions offers a good beginning for ministers and intelligent laymen. F. O. E.

Modern Jewish Preaching, by Solomon B. Freehof. New York: Bloch Publishing Co., 1941. Pp. 171. \$1.50.

It is always well to see our task through other eyes than ours. Here an emi-

nent Reform Jewish Rabbi, in three lectures given at Hebrew Union College in 1941, discusses preaching. Jewish congregations apparently are as innocent of Biblical knowledge as our comparable Christian groups; yet this eloquent preacher is sure the Bible not only can be taught but is worth teaching: "the whole area of the inner life, all the problems of the personality, its conflicts and its terrors has been magnificently dealt with in Scripture, and can be adequately helped by sermons based upon the Scriptural text." He thinks there is place for the non-Scriptural sermon, if the preacher is sensitive to the total situation in which he preaches. Outlines of sermons follow. One is tempted to quotation. When has the task of a religious leader in a time like this been better described: "We are the watchers for the dawn on behalf of our people who walk in darkness." (page 81). The sermon on Rashi, eleventh century French rabbi, startles us by noting first, Rashi's influence on Martin Luther via Nicholas de Lyra; and second, that "the French of the troubadours is known best by a Jewish commentator."

F. O. E.

Creative Group Work on the Campus, by Louise Price. New York: Teachers College, Columbia University, 1941. Pp. 437. \$3.25.

The subtitle of this valuable book is, A Developmental Study of Certain Aspects of Student Life. The author has made a thorough research into the various aspects of the student life of women particularly, at Stephens Junior College and of Stanford University. While the special interests of the author do not emphasize the formal course of study, yet she makes it clear that Stephens College has made a success in remodeling curriculum to meet the needs of women, and has done it so well, that a Stephens graduate is welcomed at face value in the great universities. But the important question is the way in which the school has met the problems of the women themselves. Students of the theory of education will find this detailed discussion of great value. Not least in value is the brief but competent study of recent educational emphases in philosophy, psychology, and sociology. The statement of the Gestaltian contribution is unusually good. Parents with daughters to educate will discover in this volume the sort of discussion they need in order to orient them toward modern women's education in America. Clergymen to whom educational guidance is important will not fail to read this contribution.

F. O. E.

The Story of the Old Testament, by W. K. Lowther Clarke, D.D. New York: The Macmillan Co., 1940. Pp. 554. \$2.00.

This is an English book which takes seriously the teaching of Bible to boys and girls. It is a companion book to a similar volume on the New Testament, and like the earlier book, it is divided into twelve parts, which are sold separately at a low price. In this volume the (English) Revised Version is used, instead of the King James Version which is used in the New Testament. Together these two volumes are really a Shorter Bible with brief introductions to each of the sections, making it really a study Bible. There are many line drawings, and a few colored illustrations; all these are included for instructional rather than inspirational values, even though that distinction is tenuous. The text throughout is the Biblical text itself; the comments, though brief, represent the

scholarship of the world. The entire volume presents the fascinating story of the Hebrew people in the words of the source materials themselves. It is an unusual experience, for an American at least, to read a book of Bible history which neither preaches nor dogmatizes, but really aims to give the Biblical facts in Biblical language. This would be an excellent study book for High School Weekday classes in religion, for young people's study groups, for homes where reading aloud is not a lost art. In the case of the latter group, this book could be used for the entire family circle. Indeed in homes where people are concerned about the religion of their children but do not know what to teach, this book will be a godsend.

Selfhood and Civilization, by William Heard Kilpatrick. New York: The Macmillan Co., 1941. Pp. 243. \$1.50.

Dr. Kilpatrick, the eminent professor of education at Teachers College, Columbia University, has here put the crown upon the long list of notable books to his credit. The basis of this volume was a series of four lectures upon the V. Everett Macy foundation, given at Columbia in 1938. Greatly augmented, they constitute the book before us.

To the present reviewer, these chapters constitute the most illuminating discussion extant upon the subject, how we become adult human beings. The "self-other process," unfolded by Dr. Kilpatrick, gives a unified account of the manner in which psychological development occurs from earliest infancy to latest adulthood. Nor has the author refrained from discussing its philosophical significance, and its meaning for Freedom, Individuality, and Security in a day like ours.

If you can read only one book this fall in psychology, education, moral and religious education, and related fields, let this be the one.

F. O. E.

America's Struggle for Free Schools, by Sidney L. Jackson. Washington, D. C., American Council on Public Affairs. Pp. 277. \$3.50.

The period 1827 to 1842 was critical in the history of the free schools in New England and New York. The author presents briefly the story of the period. "Between 1827 and 1842, American business life rose, crashed (in 1837 and again in 1842), and began to recover—a complete cycle" (page 2). He seeks to analyze the various groups of the social and industrial life, and to study their reading habits in order to understand their ideas with reference to education. These groups were the democratic group, rural and lower urban; the families enjoying landed or commercial wealth, on the whole anti-democratic; and the intellectuals and professionals, whose leaders produced most of the literary material studied in this book. School text-books, college addresses, lyceum and other addresses chiefly by persons with financial or cultural prestige, and writings and speeches by the educational reformers, constitute the material especially studied. The book is divided into five parts: Part I, Ideas of the Intellectual Leadership; Part II, The Ideas of the Educators; Part III, The Philosophy of Organized Education; Part IV, The Ideas of the Rural Publicists; Part V, The Labor and City Protest Group. The detailed "References" with additional notes

occupy pages 175-235, and the Bibliographies fill pages 237 to 262. These bibliographies would constitute an excellent outline for the complete study of the period, from the standpoint of education. Religious leaders seem on the whole to have sought to steer a neutral course among the currents of thought and life; so also most of the educational leaders. An indispensable book for the study of the period, especially from the standpoint of the labor and rural "minds."

F. O. E.

Documents of the Primitive Church. Charles Cutler Torrey. New York: Harper and Bros., 1941. Pp. xviii, 309. \$3.50.

This book is a series of articles logically connected in that they all deal with Professor Torrey's theories regarding Aramaic as the original language of many books of the New Testament. These discussions are welcomed by many people since they give the basis for the position which has been associated with Dr. Torrey's name for several years. The Gospel of Mark was written in the year 40 A.D. in Aramaic for Jewish people. The date is ascertained by the reference to the "abomination of desolation" which refers to the effort of Caligula to erect a statue of himself in the temple of Jerusalem. The "little Apocalypse" which is not an apocalypse is the centre of the gospel around which all the other material in the book is arranged. It, therefore, becomes of first importance in dating the book. Moreover Paul used the gospel, since he quotes from Mark 13 in I Thes. 4:15-17. This shows that the book was in circulation very early. Moreover the book was written in Aramaic as its language shows and for Jewish people. This last statement is defended by a statement which Professor Torrey feels came from Rabbi ben Zakkai that "the Gospels and the Book of Ben Sira are not sacred scripture." This last statement shows that there were inclinations among Jewish people to regard these gospels as so sacred that they were seriously considered in the minds of large numbers as sacred scripture. Indeed the claim is made "as absolutely certain, that the Jews of Palestine of the first century had in their hands certain Semitic writings which they called "the gospels" (plural number) and regarded as the authoritative Christian scripture" p. 93. Matthew's Gospel was the other with Mark which constitutes that plural number. Though the Fourth Gospel was written in Aramaic in Palestine before the year 50, the original was soon carried to Ephesus and never circulated in Palestine. Luke collected, arranged, and translated Semitic material, but it never circulated in the form of a definite gospel in Palestine. However, Mark and Matthew did so circulate and tended to hold a very prominent place in the synagogue, that is, until the break occasioned by the Gentile element in the Christian sect. Then the sacred writings came into disrepute and ben Zakkai made a ruling that the gospels were not sacred scripture and after ben Zakkai's day they were openly opposed and finally uprooted from their firm place in the reverence of the people. So one might say that the statement of ben Zakkai, the internal evidence from the 13th chapter of Mark, the Old Testament quotations in Matthew convince the author that these two gospels were written for Jewish people and circulated as sacred writing and were used in the synagogue. There is other evidence amassed but these three constitute the foundation of his argument.

The "Western Text" is explained by a very clever process. The D type of

text was a translation of the B type of text by a Palestinian who had first hand knowledge of the events, or had access to such. He translated the Greek text back into Aramaic for Jewish people (the Aramaic originals had perished before the end of the century!) for whom there still remained a need for an Aramaic gospel. The translator had much material at hand, not included in the "standard Greek" text. These he worked into the text. When this document became known, many people began to regard it as closer to the actual language that Jesus had used, and as expressing more exactly his mind. Translations of this translated document began to be in favor, and soon large areas of the church were using this expanded version. Moreover, because it came directly from the Aramaic this would account for its variations from the standard, and would account for its large number of Semiticisms. It would also account for the synonyms. This document was set forth "probably with official sanction" p. 137. This text-type arose before the end of the first century.

The book of Revelation was written in the year 68 and was originally an Aramaic document. Its barbarous Greek may be accounted for by reconstructing the Aramaic, where the Grammar, so poor from a Greek point of view, becomes quite acceptable from the Aramaic. This would explain the fact that at one time the writer of Revelation seems to know little Greek, and immediately he uses the same construction and uses it constructively, for instance, *apo* with the nominative in an impossible construction is soon followed by *apo* with the genitive case, the correct usage. The reason for the variation is a faithful translation of the Aramaic.

It is impossible to review a book of this type with pure objectivity. Either one accepts the conclusions of Professor Torrey or one does not. The present reviewer does not accept his conclusions, nor is he in agreement with the techniques used in prosecuting his arguments. Objectivity is difficult when the author sweeps a hundred years of New Testament scholarship off the record with a wave of his hand. He has not made reference to any of the work others have done in this same field. Colwell's convincing work on "The Greek of the Fourth Gospel" is not so much as mentioned. The claims of the school of *Formgeschichte* have certainly not interfered with Professor Torrey's theories. The years of work by able textual scholars is used, only when it affirms the theory and ignored when it negates. Moreover the author makes statements which hang by very slender threads of evidence and proceeds to treat them as if they were proven facts. He has difficulty in deciding between fact and fancy. The statement he attributes to Rabbi ben Zakkai is definitely NOT attributed to him in the source. It is without date or author. Professor Torrey attributes it to ben Zakkai when Professor Louis Ginsberg does not. Again he guesses that the gospels were more or less canonized in Jewish thought, when such an idea negates all we definitely know about the process of canonization. He refers to an "official sanction" of the Aramaic gospels which were a translation of a translation of a translation without any evidence for it. He dates the Revelation in 68 without any reference to the institution of Emperor worship and its place in the book and in the historical situation. He assumes an Aramaic audience for Revelation, and has already claimed that Aramaic documents had lost their place, both with Jews

and Christians, by the time of the writing, and certainly the circulation of this document. Moreover the locale of the work is utterly forgotten.

Professor Torrey triumphantly claims as he has done untold times before that nobody is capable of meeting the challenge he has made of bringing forward even one passage from the four gospels to show that they were written after 50 A. D. and outside Palestine. Let Professor Torrey take off his Semitic spectacles and look the facts in the face and he will see enough evidence long since amassed, even before he ever saw the light of day, to show when and where the Gospels originated. If he has not taken the time to read what specialists in the New Testament field have been saying, how shall they answer him? Did not Colwell in his "The Greek of the Fourth Gospel" explode the Semiticisms in that document by parallels from papyri and classical Greek? Even so have others discussed the language of the Greek New Testament in such a fashion as to present undeniable evidence of the true Greek character of much of what this author called barbarous Greek. Actually, it is impossible to be fair to the work because of the author's tremendous neglect of those areas of New Testament scholarship which should be taken seriously into consideration before ignoring them so completely. The work is certainly of value. It is sobering to New Testament scholars, it brings much to light that needs more consideration, and it is certainly stimulating.

J. R. B.

The Christian Faith. Nels F. S. Ferré. New York: Harper & Brothers, 1942. Pp. xv, 216. \$2.00.

In recent years there has been a definite trend in theological thought toward a new investigation of older theological concepts. Perhaps this is the logical reaction against a potential humanistic liberalism which made little use of the traditional faith of the church but rather sought to base faith on scientific realism avoiding as much as possible the supernatural or the unverifiable. Whale's book last year, *Christian Doctrine*, was a reaffirmation of the older theological position, but with little creative thought to grace it. This present volume is a re-evaluation of the ancient dogmas of the church, graced by a creative, intellectually stimulating interpretation. The author affirms that modern liberalism in discarding the ancient theology, discarded the precious package because it was wrapped in cheap paper. He also insists that the more literalistic group in the Christian Church has lost the vitality of the ancient faith by mistaking devotion to a verbal statement for the truth back of the original declaration. To him these older declarations are true in the sense that the experience back of them or the meaning contained in them is true. He discusses in this connection the Pre-existence of Christ, not the pre-existence of the specific Personality of Jesus of history, but that specific nature of God which found its highest expression in Jesus. This divine nature was the fullness of the *agape* of God "which pre-existed from all eternity." p. 101. This is not all of God, but the very substance of God so that Jesus was "begotten not made," "very God of very God."

In the same fashion the doctrine of the Virgin Birth is true, not necessarily from the biological point of view, though this constitutes no problem for the author so far as his faith in God goes. It is not the biological doctrine itself that is indispensable, "but the truth which caused the biological doctrine to be

created" p. 106. "Jesus, the Savior, the Revealer, and the Redeemer, was truly conceived by the Holy Spirit. Whether God worked with or without a human male is not of critical importance except to those who make the human category of undue significance, or to those who cannot believe a divine doctrine unless it be illustrated by a miracle in human terms, or to those who cannot keep their Christian faith apart from a belief in the literal inspiration of the Bible. Of critical importance, however, is the central fact of Christianity that what was born was primarily of God and not of man." P. 109. Other doctrines, such as the miracles of Jesus, the atonement, the ascension, and the Second Coming of Christ receive sympathetic, positive treatment. In each instance the truth of the doctrine is emphasized apart from the literal meaning of the words used in the ancient formulations. The essential idea in the author's mind is the Power, Holiness and Grace of God as over against so much of the modern watering down of the idea of God. To Professor Ferré *God is* and all else must begin there. In the next place God is eternally revealed in Christ who is the Incarnation of God in history. Around these two basic convictions the thought of the book centres.

The thesis of the book is that the Christian faith is the human ultimate since it offers man the highest possible revelant ideal and can satisfy man's deepest need because it promotes a creative fellowship based on self-giving love; it also is the historic ultimate in that it fulfills constructively the good in all other religions, but rejects with definiteness their inadequacies. In this connection the assertion is made that Christianity should blossom naturally and normally in every social situation so that we may have Hindu Christianity, Chinese Christianity, American Christianity. In this fashion Christianity could illumine the deepest truth of the different cultural groups and reveal their shortcomings. It is the Progressive ultimate since it alone portrays an ideal toward which men can move, and find the finest realization of society. In the Incarnation of Jesus the Christian faith beholds the absolute ideal. This faith rests in the last analysis on the power of God and not the wisdom of man. It is in this fashion that the Christian faith is the religious ultimate. The love of God, best described as the Grace of God is the sinner's hope and this grace was mediated to men through Christ, through whom men may experience forgiveness and salvation.

Needless to say the book is interesting. It is a constructive effort to show the Christian faith as true and intellectually defensible. Ministers, teachers, and laymen will find it profitable reading. The liberal will feel inclined to agree with the author's interpretation though he may be tempted to accuse the author of rationalization so as to keep older phraseology where chief merit is in the sacredness of long usage. Many will fear that Ferré is leaning over backward to be fair to the more conservative approach. In fact he seems to forget that it is possible for him to write and speak as frankly and honestly as he does because he is a product of the freedom of liberal Christianity. To this approach he is indebted for his intellectual background that enables him to look behind the literal to the more abiding. Yet he seems to depreciate this, though he is always closer to the liberal than the conservative in his conclusions. The conservative will feel sympathetic, but will certainly be aware of the many rebukes administered to the literalistic.

J. R. B.

How Jesus Dealt with Men. Raymond Calkins. Nashville: Abingdon-Cokesbury. Pp. 214. \$1.75.

Theoretically this book aims at a scientific analysis of the methods of Jesus in dealing with men from the psychiatric point of view. The introductory chapter gives promise of such a treatment, however as one reads the second chapter, he realizes that the purpose of the author inclines more toward the homiletical technique. He describes interviews of Jesus, but is unable to refrain from pointing out morals or other applications that have preaching value today. Such tendencies may be illustrated in the chapter on "Nicodemus" where, p. 49f the author discusses the necessity of a spiritual birth for entrance into the Kingdom of God. From the critical point of view of the Cure of Souls this book will have little value, but from a devotional viewpoint it is wholesome and well worth reading. The discussions will sound like sermons aimed at a new appreciation of Jesus and a call to respond to Him with sincerity. The author, a very successful minister, writes with a rich background, both in preaching and counselling people. This background enriches the book, and for the Christian reader, makes it a work well worth reading. The book discusses interviews of Jesus with Nicodemus, the woman of Samaria, the Paralytic, the blind man, the woman with a hemorrhage, the rich young man, the man at the pool of Bethesda, the Syrophenician woman, Zacchaeus and Simon the Pharisee.

J. R. B.

The Lord's Prayer. Ernest Freemont Tittle. Nashville: Abingdon-Cokesbury. Pp. 127. \$1.00.

Many volumes have been written on the Lord's Prayer. Most of these have been devotional in character and have lacked the ability to make any appeal to the modern man. However, this volume, which sounds like a book of sermons, in attempting "to look at the world and life from the standpoint of the Lord's Prayer"—to use the publishers' words—gives us an approach which is intellectually stimulating and devotionally valuable. It is not the scholar's work, but the effort of a minister to speak to his congregation. As such it is most enjoyable and provocative. The author divides the Prayer into eight sections and makes each section the heading of a chapter. In these he discusses in a realistic fashion the life of today as it is cast back against the ideas of the Lord's Prayer.

J. R. B.

Religion in Illness and Health. Carroll A. Wise. New York: Harper & Brothers, 1942. Pp. 279. \$2.50.

This book is concerned with the relationship of religion to the problems of illness and health. The author, a chaplain in a mental hospital, has had opportunity to witness the problem in its most extreme form. His many quotations from medical and psychological books and journals indicate a thorough familiarity with the literature in these fields. His purpose, however is to develop an approach that is distinctly religious and in the province of the clergyman.

He feels that the problems of illness and health can only be understood by considering the organism as a whole, which includes the biological, psychological and social factors in all their relationships which cannot be completely understood if the religion of the patient is neglected. The book is divided into two major

divisions; the first entitled, "Illness and Health in the Light of Modern Knowledge," stresses the influence of emotional factors in both physical and mental illness, and states the fundamental principles of what he calls the "organismic approach." The second division is "Religion in Illness and Health." In this section he deals very extensively with the place of religious symbols, which he defines as "the means through which religion formulates its answers to questions involving the nature of the universe and the destiny of man." Rather than the phrase "philosophy of life," he prefers the term "*Weltanschauung*" because philosophy of life carries a connotation that is too intellectual, whereas a man's relationship with the world is not primarily intellectual but also emotional and conative. "The central function of religion is to develop a *Weltanschauung* that will lead to integration and growth." In actual experience religious symbols may be either positive or negative, they may produce or retard growth; they may be used to overcome egocentricity or they may be used to express and strengthen egocentricity. The ultimate hope of mankind for a healthier and more meaningful life is in the combined efforts of science and religion. "The strength of medicine is in its emphasis on particulars and the strength of religion is in its emphasis on universals and values."

This is not a "practical" book in the popular sense. It does not attempt to give a list of methods and techniques which a pastor can use in the sick room. Only in the last chapter, and then in a very limited fashion, does the author turn to practical considerations. Rather, he attempts to give a background and understanding of the total problem. Throughout the book, he constantly stresses the need of new insights, new techniques, and, especially, more adequate ministerial training for this function. The book as a whole is a thought-provoking contribution to the subject and impresses one with the significance of the place of religion, the need of a vital religion that is functional and intelligent, the importance of a ministry that is able to provide these needs and the feeling that much will yet be done toward even greater understanding in this field.

Charles F. Kemp.

Now We Must Choose, by Henry Nelson Wieman. New York: The Macmillan Co., 1941. Pp. 245. \$2.00.

A stimulating and thought provoking examination of basic fundamentals upon which democracy is built. The author insists that it is only by intelligent examination of democracy's weakness and strength that perspective can be gained concerning the function of democracy. But a dynamic democracy entails more than intelligent perspective; it is dependent upon wholehearted support of the goals determined to be the best. It is thus that faith in and for democracy is maintained. For our day and time this book presents a timely message which cannot be ignored; it challenges us to rethink our whole approach to democracy.